/183 cont./

140 them thin-armed (Pl. 11, Ill. 4; 17; 38, Ill. 2; 47, Ill. 2).
[147] Quite obviously, the powerful development among the married men is the result of rowing and of tree-cutting for the planting. On the lower arm among the adult men, the stronger development of the inner muscle (toward the elbow) is striking (Pl. 36, Ill. 1; 49, Ill. 1); among the women, on the other hand, the outer muscle is more strongly developed (Pl. 17). Hands and fingers are small in comparison with ours.

The legs. The women, in comparison with the men, have shorter legs, whereas the proportion between thigh and calf does not differ essentially for the two sexes. The legs in general, especially in youth, are gracile. The individual bulges of the muscles on the thigh, however, are relatively prominent under the skin (Pl. 44, Ill. 1). A further phenomenon is restricted to the children and young people; in later years it gradually recedes and is only rarely visible. This is a marked prominence
[301] of stretches of skin on the inner side of the thigh, just above the knee joint, common among our children as well, which is probably caused by the strong pressure of the cotton bands worn around the calves as a sign of the unmarried state, which are crocheted directly on the body and are cut off and renewed only when they have become too tight and cut deeply into the leg (Pl. 11, Ill. 4; 12, Ill. 2; 38; 42, Ill. 1; 43, Ill. 1; 44, Ill. 1). This
[826] marked bulging of the parts above the knee is shown particularly
[832] among the clay dolls and is apparently regarded as beautiful (Pl. 8). The legs always grew straight; I never saw knock-knees; only two men showed bowlegs, namely, bowed lower legs (Pl. 15, Ill. 4b, and Pedro). The fetlocks are narrow (1); the foot

1. See under "Distinguishing Ornamentation": calf and ankle bands /see pp. 120 -123/.

is generally compact and well formed. The position of the foot, as among us, is outward, which is shown in the illustrations, and only rarely inward /184/ (Pl. 16; 42, Ill. 3; see Ehrenreich, p. 101). In walking they are likewise placed outward. I never

142 /184 cont. /In walking they are likewise placed outward. I never
[481] observed the frequently reported manner of walking, namely, that on the narrow paths one foot is placed in front of the other, although I conducted studies on this for days, walking behind different Indians on narrow Indian paths. Only if a tuft of grass interfered with the toes were these turned inward. Ehrenreich states that the second toe is the longest (p. 101) and that the fifth conspicuously recedes (p. 104). About the latter I did not observe anything, but in various cases I found that the great toe was considerably shorter than the second toe, as Steinen also observed on the Xingu. The great toe may shoot off far to one
[826] side. Apparently great individual differences must occur in foot formation, for the Indians recognize with certainty in the shape of the footprint in the sand (which probably also depends on the different way of stepping) the owner of the foot.

146 The bodies of the Indians generally give a well-nourished impression. It has already been noted above (p. 50) that a drum-like distended stomach is the rule among children, though the rest of the body does not by any means give an impression of weakness. Very well nourished persons (Pl. 44, Ill. 1) are regarded as the ideal of the Indians. Poorly nourished, positively emaciated persons are rare (Pl. 37, Ill. 1, the tallest). Thin women predominate by far, and such emaciation usually occurs in old age. In Villages 5 and 27 I saw a few very old people who were emaciated almost to skeletons (see also Ehrenreich, page 104).

● 147 Good nourishment gives the Indians good strength, which is hardened by rowing, work in the plantings, and practice in wrestling matches, so that even young people with slightly developed arm musculature have great endurance in rowing and often do surprisingly well in wrestling.

834 The sexual parts are visible only among the men. The foreskin of the penis in front of the glans is wound roll-like with a cotton thread; in this way the penis lies ball-shaped inside the skin, shortened, so that the entire male sexual organ, together with the testicles visible through the scrotum, gives the appearance of three balls (Pl. 36; 38, Ill. 2; 43, Ills. 1 and 3; 49, Ill. 1).

/184 cont./

142 The skin is thin and delicate and feels very soft, a regular tropical skin, such as the Whites in the tropics also have. A certain part of this may also be due to the oiling of the skin. The
[302] color of the skin is difficult to determine, since the Indians mostly go about painted or even with an over-all coating of oil color. The hot sun, which shines with particular intensity on the sandbanks, burns the parts exposed to it the most, such as upper arms, chest, shoulders, belly, and thighs, so that here the skin is considerably darker (Nos. 26-28 on the Martin Chart, with a touch of violet) than on the protected parts of the body, such as the inner side of the upper arm, etc. (No. 25). The cheeks are strikingly light, mostly /Pl. 37 appears here/ /185/ only No. 21, and among many definitely sallow, yellowish (Nos. 18-19). Whether this is the result of pathological conditions I am unable to say; the phenomenon was frequent, especially among young people and girls. The actual skin-color can be seen only under the cotton bands, especially under the calf bands; here it is No. 17. The palms of the hands (Nos. 13-15) and soles of the feet (Nos. 10-16) are very light, almost as among us. The women
[292] often seemed lighter than the men, undoubtedly a result of the fact that they live more in the shadows of the houses and, when they go out, generally put on their net coverings. My Indian rowers, too, in the course of months took on a lighter coloring
826 under the clothing. I did not see albinos. The ideal of the Karajá Indians is a skin as light as possible; they particularly appreciated my white skin color, and they themselves wanted to be entirely white (see the role of the Whites in the legends).

● 147 A particular body odor is probably characteristic of the Indians; it is rather strong and unpleasant to us. It cannot be
[302] said, however, how much of it is due to the rancid oil on the skin and in the hair.

142 The hair. The head hair is generally straight; hair hanging down long, however, if it is not combed out for a long time, becomes wavy in the case of men and women (Pl. 17; 36; 42,
[302] Ills. 1 and 3). If it is freshly combed and oiled, it hangs down smooth naturally. The formation of curls is relatively frequent; among men I observed it ten times; among women, on the

[TEXT CONTINUES ON P. 55]

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482 415 Smaller loads are carried in containers on a hand-strap, for example, in carrying sacks (măsĭ; Pl. 57, Ills. 5 and 6), carrying bags (lōlŭ; Pl. 57, Ill. 4), two-piece baskets (wrăbăhĭ; Pl. 57, Ills. 16 and 17), small pouches (Pl. 55, Ill. 6 a-c), or in small gourd vessels, the perforated edges of which hold the carrying-bands or which are either plaited round with bast (dălīlĭkŭ) or are set into a net of black cotton plaiting (wălăbŭkŭ; Pl. 56, Ill. 4 a-c).

854 Children ride on the hip and are held there with the hand (Pl. 12, Ill. 4; Pl. 37, Ill. 2; Pl. 42, Ills. 2, 3).

501 [484] Their principal journeys take place by water in a boat. The boat (āwŏ), of which there is one or more in each family, consists of a dugout six to ten meters long and 40-60 meters wide. The two ends are greatly elongated and slope up from below, so that getting on and off the sandbanks is easily accomplished (Pl. 56, Ill. 5). The boats have no seats; one squats or sits on the narrow bottom. Sometimes cross-rods are put in, upon which the cargo is placed to protect it from the bilge water. In one place [372] in the boat there is often a layer of loam upon which lies the smoldering wood for transporting fire.

The boats are propelled with oars and poles; both are used in journeys upstream and downstream, the poles, of course, only in shallow water. The oars (nālĭhĭ) are manipulated freely as paddles, and, indeed, the rowers kneel or sit in the boat, their faces in the direction of travel. If the boat is propelled by one [502] man, he sits at the rear end and steers at the same time; with a crew of two men, one sits at the front end and one at the rear; several rowers distribute themselves over the entire boat. In the latter case, the rowing rhythm is entirely spontaneous, since the [533] ones in the rear must adjust to the man in front. The song which young people like to take up while rowing has nothing to do with the rhythmical rowing. There are various ways of working the oars: short strokes with pauses after each stroke; long, evenly-spaced strokes; slow strokes with a lifting of the blade at the end, so that the water falls off the blade in a broad surge, are regarded [147] as a particularly elegant manner of rowing. The Indians have great endurance; they row for many hours without interruption.

/340 cont./

821 Shooting stars are called lẽ̃iwĩũlã̃n. They were explained to me by a half-civilized Karajá as change of place by the stars, whereas, according to Ehrenreich ("Beiträge," p. 45), they represent the tossed-out fishing gear with the bait. The Indians knew that in November many shooting stars appear.

823 [804] Geographical. The Karajá are very familiar with the course of the Araguaya. They calculate distances on the river according to steep banks and according to how often one must cross the river going upstream; greater distances according to overnight camps. They have special proper names for tributaries, lakes, steep banks, and mountains (see the word list /untranslated; see the foreign text, p. 456/).

On either side of the Araguaya their knowledge of the country extends somewhat beyond the boundaries of their territory. Thus, they are familiar with the waterfall of the Rio Tapirapé, which lies several hours above the present boundary. About the Furo /Port. furo, natural connection between two bodies of water/ (east arm of Bananal Island) they know that it dries up during the dry season, so that not even Indian boats can navigate it. A small furo is said to run across Bananal Island from the east branch to the west branch of the Araguaya.

• [149] They have endurance on land marches; they walk very rapidly. In order to find water on the barren campo, they hold their faces in the direction of the wind: if the wind is cool, it comes from a place where there is water; if it is hot, there is not likely to be any water in this direction. Before digging for water at a place, they pound a stick deep into the ground; if it is moist, 823 151 they start digging. On the way, they pay attention to all tracks, and they are masters at drawing conclusions from them. When traveling down the Tapirapé, I reached the sandbank where we had had our first camp on the Tapirapé, my Karajá immediately recognized from the footprints precisely which of their relatives had been here, approximately how long /341/ they had stayed, where they had their boats lying, and about how long ago they had departed, all conjectures which later proved to come very close to the truth.

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

graceful, and their limbs are well balanced. Their proud bearing makes them appear larger than they really are. Their great muscular power, elasticity, and quickness of movement, is displayed to advantage in their wrestling games, which are their most loved sport. The muscles of the shoulders, especially, are highly developed in both sexes, because they have been trained from childhood to carry heavy weights on their backs, supported by a band which passes over the forehead. The eye-brow ridge is flat, giving the appearance of an open face, and the eyes are but slightly almond-shaped. The women are much smaller than the men, are well proportioned, and have pretty hands and feet. The bust of the younger individuals is perfect, but they soon lose their beauty of form. It is difficult to determine at first just what the color of their skin is. Living, as they do, in the glowing heat of the sun on the sand-bars, their skin, which is really a clear, yellow-brown color, is turned into a dark copper-brown. This clear yellow-brown is found only under their heavy armlets, wristlets and leglets.

Many paint, or, more correctly, grease themselves from head to foot a red or black color, or both; while others prefer brown, red and black. Sometimes a young warrior has himself painted in such a fashion, that seen at a short distance, he appears to be wearing a black European cutaway coat buttoned at the top with one button; while another has black rings painted around his brown body from his shoulders to just above the knees, giving him the appearance of being dressed in a bathing suit. Others, again, paint their faces black. But they like, best of all, to paint black lines on the faces and the extremities. The painting is done with a bit of wood, or with the fingers. Both sexes chop the hair off straight across over the forehead, leaving it in the form of "bangs," and allow it to drop down behind over the shoulders. It is straight, black and coarse, like a horse's tail. Many of the young men, corresponding to what we call "dudes," clip a path, an inch wide, like a very wide part from the forehead back to the crown, and cut the hair of the